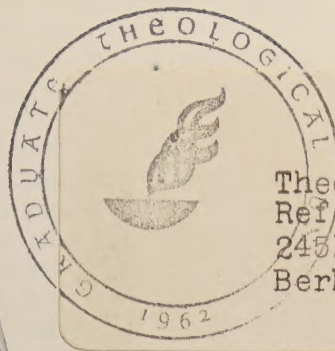
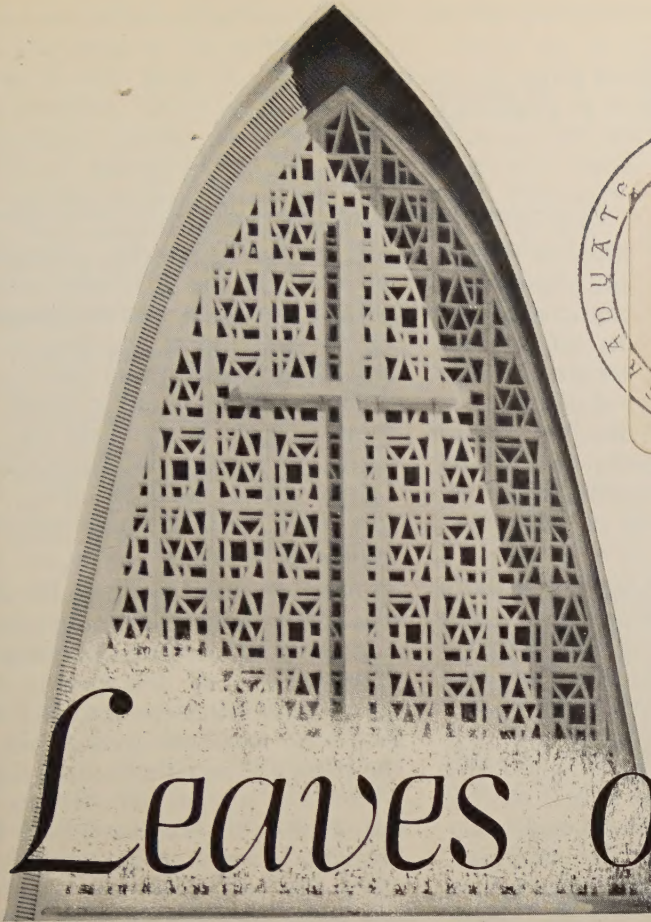


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# Leaves of Healing

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WATCHWORD FOR 1974

“... TO MAKE KNOWN  
... THE GOSPEL”

EPHESIANS 6:19



# He Was There

Carl Q. Lee

Recently, while away from Zion, Mrs. Lee and I were privileged to worship in a very lovely church, the pews were filled with obviously Christian people, it was fine in every way. A vagrant thought crossed my mind as I sat and reviewed the appurtenances and decor, and all of those things which symbolically remind us of the Christian faith. As I looked at them and as I looked at the congregation the thought crossed my mind, "I wonder what would happen if He were here, the Lord Jesus Christ?" Of course, immediately as I began to think along those lines my mind and heart ran back through the stories of the Gospel, and the incidents there related concerning our Lord and His relationship with people. What a difference His presence made! We can discuss only a few instances because there are so many events described, but some of them came to the forefront of my thinking as I sat there prior to the opening of the service. One was the incident of the storm on Galilee. They say that the Sea of Galilee can be whipped into a most vicious condition by the winds that sweep out of the north from Mt. Hermon, and this happened that night, and Jesus and His disciples were threatened with sinking. Jesus was in the rear of the ship, asleep on a pillow, unconcerned and resting. The others were frightened and came to Him and said, "Don't you care? Under these circumstances we are likely to lose our lives in the next few minutes!" Then Jesus stood up and rebuked the wind and the waves. There was a quietness and a calm, the sea subsided and those who were there wondered at the miracle that was wrought, and they wondered at the rebuke He had given them. "Oh, where is your faith? Don't you believe?" And they said, *What manner of man is this, that even the wind and the sea obey Him?*

## Jesus' Presence Always Made a Difference

Another incident came to mind. Jesus and His disciples were approaching the little town of Nain. As they did a funeral procession

came out through the city gate. There was a weeping, mourning widow walking beside the bier, and Jesus and His friends learned that this was her only son and he had died. He reached out His hand, lifted the man from the bier and he was given life again, and Jesus presented him to his mother. Jesus' presence made quite a difference there, didn't it!

Then I remembered the man at the Pool of Bethesda, impotent, unable to move, lying there wishing that someone would help him into the miraculous waters of the pool; the tradition being that the first one to enter the pool when the waters were troubled would receive healing. Jesus stopped beside him and talked with him. The man said, "I have no friends to put me into the water and so here I lie." Jesus took him by the hand and said, "Arise! take up your bed and go to your home." The man did, he was healed in that moment. Again, the presence of Jesus made quite a difference!

I see Jesus come into the Temple. Yes, indeed, the very son of man, the very Son of God walking into His Father's house, surveying it as the busy marketplace atmosphere of the outer court overwhelmed the senses with its sounds and smells— the hawkers of doves and bullocks, goats and calves to be sacrificed, the hawkers of money-changing, all of these things going on in a place that was indeed called, *Of all nations a house of prayer*, but under the power and thrust of this merchandising had become a den of thieves. Imperfect sacrifices were sold for exorbitant prices; money from foreign lands was exchanged at usurious rates. Jesus with that whip of small cords, and I wonder if He physically used that whip of small cords. I think of Him standing there, and as it so happens sometimes when a roar of conversation is going on, suddenly everybody is quiet. So it may have happened there. Then every eye turned to this figure with a symbol of authority in His hands in terms of a whip of small cords, and

immediately their consciences smote them and they were stricken with fear. They felt the judgment of God impending and they rose up and fled overturning their own money tables. They so acted that they caused the release of their sacrificial animals and birds and the Temple was cleansed. Yes, Jesus was there and His presence made quite a difference!

Then we see Jesus and His disciples standing in the treasury in the Temple observing the rich people as they walked by and put in their offerings. They were big, no doubt, and very welcome in the sight of the priests. Then there came a poor widow and she put her offering into the treasury. It was Jesus Who brought things into perspective when He said, *For . . . they did cast in of their abundance, but she of her want did cast in all that she had . . .* (Mark 12:44). Before the throne of God and in the judgment of God she stands as having given the greater gift, for He said, *. . . this poor widow hath cast more in, than all they who have cast into the treasury*. Jesus was there and He brought things into their proper perspective!

I thought of the crucifixion. It is a desperate scene that I don't think any of us can plumb in terms of its grief, its horror, its tragedy. There is a thief on either side, and Jesus of Nazareth the son of man, the Son of God in the center. He has been desperately and viciously abused and the signs of the abuse are upon His body. There is no complaint from His lips except to give expression to the fact that He was thirsty. He expressed concern for His mother by asking John to take care of her. And then one of the thieves began to rail at Him, "Yes, if you are the Son of God, why don't you save yourself and us?" The other thief replied, "Don't say things like that. We hang here because we deserve what we are getting, but this man hath done nothing amiss. So close your mouth, don't talk to Him that way." He turned to Jesus and said, *Lord, remember me when Thou*



nest into Thy kingdom. Then comes the voice of forgiveness and promise, *Today shalt thou be with in paradise.* Once again we see the dynamic power of love and forgiveness being expressed even here on the cross in the agony of death. Yes, Jesus was there and it made quite a difference!

#### What If He Were Here Today?

As I sat in that church I began to wonder, "If He were here today, what difference would He make?" I pondered these things and thought how wonderful if Jesus could walk to the church! Would we recognize Him, would we see Him, I really mean *see* Him? He probably couldn't come in dressed in long flowing robes and wearing sandals as was the customary attire of the day in which He lived. He would come in looking pretty much like the rest of us. But would we see Him? Could we know Him? What difference would He make if He were present? Then suddenly there came to me this truth, *He is here!* Beloved, do you realize that Jesus Christ is here present right now? Do you hear the assurances of His voice when He said, *Lo, I am with you always, even unto the end of the age.* Do you hear the words, *For where two or three are gathered together in My name, there am I in the midst of them.* Yes, He is here now but do we see Him? His presence should make the same kind of dynamic difference that it made in that earlier time recorded for us in the Gospels.

How many of us have within our being that peace of God that surpasseth all understanding? His presence here should still the storms in our hearts. He is the One Who says, *Peace be still!* and He can say it with authority. If we recognize His presence in our midst and hear His voice as indeed we can, there will come to us the peace of mind and heart that was the same kind of peace that stilled stormy Galilee. His presence in our midst should bring a proper perspective concerning our stewardship in His church. There isn't one of us who does not anticipate a time when we shall stand before God's throne of grace and mercy, and we long to hear the accolade, *Well done, thou good and faithful servant!* The perspectives of that day when Jesus stood in the treasury and spoke of the widow putting her mite into the treasury,

are the perspectives we should hold.

Most of us at some time have encountered death. Jesus is the One Who gives to us the proper attitude when we are confronted with it. He does not stand in our midst and raise His hand and lift a person from the dead as happened at Nain. No, it is appointed unto all men once to die, and this we recognize. But if we open our eyes and see Jesus as He is, there is given to us the consummate assurance that life is not bound by birth and death. Life is eternal! It has been my privilege to stand at the bedside of a few saints as they have gone home to Heaven. It never ceases to create a sense of the miraculous in my mind and heart as I look upon their peaceful smiling faces after the spirit has gone. There is within us that intimate mysterious conviction, that assurance that death has no ultimate claim. This is the perspective that Jesus gives us, and He is here to give it to us now!

I think in terms of the man at the Pool of Bethesda lying there waiting for the miraculous to happen. It came unexpectedly. Today as Jesus stands by our side there still emanates from Him, and can be received by faith a healing force that will touch the sick body and in His precious name make it whole. Once again if we dare look, we can see in His presence in our midst the redemptive power of love and forgiveness even as the thief knew it upon the cross. There is a little poem that speaks to that scene.

Three men shared death upon a hill,  
But only one man died;  
The other two, a thief and God  
Himself,  
Made rendezvous.

Three crosses still are borne up  
Calvary's hill,  
Where sin doth lift them high;  
Upon the one sags broken men,  
Who cursing die.

The other holds the praying thief,  
Or those who penitent as he  
Still find the Christ,  
Beside them on the tree.

#### He Is Here Today!

The redemptive power of love and forgiveness still pertains today, and in His presence in our midst we should feel this force, feel this power, and recognize that within all of our relationships with God, with man, with loved ones, with co-

workers, every broken relationship can be healed in His presence through the dynamic of love and forgiveness. Yes, He is here. Let us open our eyes and ears to see Him and hear Him. The old hymn speaks to it so well:

Turn your eyes upon Jesus,  
Look full in His wonderful face;  
And the things of earth  
Will grow strangely dim,  
In the light of His glory and  
grace.

Yes, He was there. What a difference it made on those occasions when His presence was felt and seen and heard. Perhaps we have often thought, "If He were only here." Beloved, He is here! *Lo, I am with you always, even unto the end of the age. Where two or three are gathered together in My name there am I in the midst.* Let us open our eyes and see Him, hear Him, and the dynamic difference that presence of Jesus makes in any given situation will be felt here and now in the same dynamic power that was heard and felt in that day He walked among men. God help us to see Him! God help us to hear Him! God help us to look fully into His face!

For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Hebrews 4:15, 16).

When peace, like a river, attendeth  
my way,  
When sorrows like seabillows roll;  
Whatever my lot, Thou hast taught  
me to say,  
It is well, it is well with my soul.  
My sin — oh, the bliss of this  
glorious thought —  
My sin — not in part, but the whole,  
Is nailed to His cross and I bear it  
no more,  
Praise the Lord, praise the Lord,  
oh, my soul!  
And, Lord, haste the day when the  
faith shall be sight,  
The clouds be roll'd back as a scroll,  
The trump shall resound, and the  
Lord shall descend,  
"Even so" — it is well with my soul.



## *The Cross*

*By Carl Q. Lee*

For as long as history reveals and probably for much longer than that, signs and symbols have been used to represent ideals, hopes, fears and superstitions. Whenever they were seen, men were reminded of the things for which they stood. In our own time such symbols as the Swastika, the Fasces and the Hammer and Sickle have been recognized and understood by people everywhere. Most of them lose their significance with the passage of time, however, and become merely relics of a dead past.

There is one sign though that has retained its significance, and that is the sign of the Cross. There is nothing outstanding about the Cross as such. It is merely a piece of executioner's equipment, a Roman gibbet upon which criminals were crucified, but because one of these Roman gibbets once carried the very Son of God, the Cross has become an undying reminder of God's direct encounter with man.

The Cross is the sign of the Christian faith and it has a three-fold significance. The first is that the Cross sharply points up for any of us who dares to look at it with open eyes, the awful depth and degradation of man's sin because it was man's sin, his hatreds, his pride, his prejudices, his fear, his abysmal selfishness that nailed the Son of God to the Cross, and just as certainly as we look at the Cross, we are brought to the compelling knowledge that we stand there guilty because of our own hatred, pride, prejudice, fear and selfishness. We see Him, "Who His own self bare our sins in His own body on the tree." (I Peter 2:24)

The compelling knowledge of our guilt breaks the sinful heart and there is only one thing left for us to do in the face of what we see on the Cross, and that is to fall upon our knees and cry, "God be merciful to me a sinner!"

The second great significance that we see in the Cross is the redemptive power of God's Love and forgiveness. From that day when our Lord was crucified, there have come the words of Divine

Redemption, "Father, forgive them for they know not what they do." (Luke 23:34) Just as certainly as man falls down repentant before the Cross, there comes the cleansing, saving assurance that God for

## *The Peace of God*

*By Rev. Carl Q. Lee*

The prophet of old said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Isaiah 26:3,4) And what an array of Old Testament Scriptures support the words of Isaiah: Psalm 23, Psalm 91, Psalm 130, Psalm 46, Deuteronomy 33:27, Isaiah 40:28-31, Psalm 27, and many more.

These point us to God and a commitment of mind and heart to Him. In a deeper consideration, however, we must move to the Life and Ministry of Jesus Christ, Who in infinite grace became man to walk among us and bring to all mankind the assurance of Divine Love and forgiveness and so bringing peace to the troubled heart.

That peace comes through the action of faith that leads us to know that: "God for Christ's sake hath forgiven our sins." (Eph. 4:32) "God was in Christ reconciling the world unto Himself." (II Cor. 5:19) "All things work together for good to them that love God . . ." (Rom. 8:28) "He died for our sins and rose again from the dead for our justification." (I Cor. 15:3-5, Rom. 4:25)

Christ's sake has forgiven his sins. The third significance we see is that of selfless surrender. It speaks to us of Christ's complete yielding of Himself and it calls us to total commitment. Jesus said, "Take up your cross daily and follow Me."

So the Cross ever speaks to us of the "Good News" that God has come to us to call us to repentance and commitment and to the realization of faith that "God for Christ's sake hath forgiven our sins."

God through Christ gives us these assurances and in them we find "The Peace of God that passeth understanding." (Phil. 4:7)

Peace of mind comes when through the gift of faith we repent and perceive these things and through that faith accept them, committing ourselves to Him — Jesus Christ — as Savior and Lord.

Indeed Jesus said:

"My peace I give unto you."  
(John 14:27)

"My peace I leave with you."  
(John 14:27)

He is indeed our peace forever and ever!

— Amen

Like as a father pitieth his children, so the Lord pitieth them that fear Him.

For He knoweth our frame;  
He remembereth that we are dust.

(Psalm 103:13, 14)

## *The Hidden Truth*

*Roger Ottersen*

We are living in a day when men are searching for truth! We want to know the truth behind each situation we discuss. In these critical

days in our American history we are very concerned about the truth of Watergate, and the truth behind the Middle East crisis. But there is



even more important truth we could be concerned about and that the truth of the message of the Gospel.

Down through the centuries there have been occasions when the message of the Gospel has not been prominent. In the Old Testament, for instance, we read of times when the Word of God was *precious*, meaning in the King James version *was hard to find*. Later during the period just before the Protestant Reformation, the truth of the Gospel again became scarce since it was not openly available to the masses. The message that *the just shall live by faith*, had been hidden for many years, and then suddenly was again proclaimed to the people, and they came to know the Truth — in a personal way.

The apostle Paul was writing to the church at Corinth, and in his second epistle, the fourth chapter he says something I believe to be very important: *Therefore seeing we have this ministry, as we have received mercy, we faint not; But we have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.* Here he is bringing to our attention the fact that in order for the believer to have true victory in his Christian life, he must be willing to renounce certain things in his past experience. In verse 2, Paul mentions at least three things. First, he mentions dishonesty. Soon after becoming a Christian I will never forget how puzzled I was when reading some of the epistles of Paul, where he frequently made statements like, *Lie not one to another*. As I understood the Scriptures I realized he was speaking to Christian people, and it was hard for me to believe that it was necessary to say, *lie not one to another*. He was writing to people who by profession had claimed to be believers, and yet he spoke of renouncing the hidden things of dishonesty. He is gently reminding them of the fact that dishonesty is something that could be renounced in the life of the believer. Dishonesty is a shameful thing, and it takes many forms such as pupils cheating in school and adults cheating on their income tax forms. It's important that we be honest!

### The Truth Believed To Be Communicated By The Life Lived

He also said it is necessary to renounce *walking in craftiness*. A crafty person is one who is deceitfully subtle, who can't be trusted to keep his word. He goes on to refer to *handling the Word of God deceitfully*. If these things are not renounced in the life of a believer, he goes on to tell us in verse three that we are, in effect, hiding the truth of the Gospel from the eyes of those who are unsaved. In other words, the message is hidden by the messengers. It is God's plan and purpose that we who are the children of God should *share* the message of the Gospel with others. If in our life we have not renounced these things of dishonesty, of walking in craftiness, and handling the Word of God deceitfully, we are hiding the message from those who ought to be the recipients. The truth believed is to be communicated and commended by the life lived. *But if our Gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them who believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them.* (II Corinthians 4:3-4).

I think we can say that Paul was trying to characterize the life of the believer before his conversion — before his acceptance of Christ — as being a life that was lost, as a life in darkness and blindness. This is the same thing he was speaking of in the first few verses of Ephesians chapter 2. *And you hath he quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others.* Those who have not opened their heart's door to surrender to God are still living a life that is lost. They are groping in darkness, they cannot see because they are blinded by Satan, the god of this world. Therefore, we are to *renounce* the hidden things of our past life and turn from those things that say to the world we are not truly children

of God. In addition we are to *reveal* the things of God. In other words the Gospel is often concealed by wrong things, keeping people from the truth. I believe one of the greatest hindrances to the truth of the Gospel today is the church member who is not reflecting the love of God by the way he lives. Our lives ought to reveal the light of the Gospel, not the darkness of the world. Paul mentions this in II Cor. 4:6 *For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

In another place Paul speaks of the *Mystery of the Gospel*. The Mystery was the truth of the Gospel hidden through the centuries, and now was revealed in the Person of His Son, Jesus Christ. This is what is referred to in John chapter 1, *And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.* When we see Jesus Christ, when we hear Him speak, when we listen to His teachings we are listening to God, because Jesus is the image of God with all the fulness of the Godhead dwelling in Him. We need to reveal the light of the Gospel, just as Christ reveals the fulness of God. Our lives *will* reveal this light if we renounce the things which ought to be set aside, and allow His love and light to shine through.

What is the message of the Gospel? The Message of the Gospel is that Jesus Christ died, was buried and rose again! What a wonderful message we have, a message that changes lives! II Corinthians 4:18 Paul brings out a very important truth: *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.* He tells us that our faith does not depend upon outward things seen with the eye, but upon that which brings peace of heart and causes us to show the light of the Gospel — manifesting the love of God.

Let me say again there are things that ought to be renounced in the life of a believer, things that characterize our past life when we were yet dead in sin, and when we were lost and groping in the dark — unable to see the light of the



Gospel because we were blinded by Satan. We must renounce that which would hide the truth of the Gospel from others, thus allowing others to see Jesus in us.

### The Walk Of The Believer

As professing Christians are we revealing the truth of the Gospel, or are we hiding it? *Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father Who is in heaven* (Matthew 5:14-16). What should characterize the walk of the believer in this godless society in which we live? What ought the believer to do to reveal the love of Christ to a world that so desperately needs it? First of all the walk of the believer ought to be a *walk of consistency*. Paul said in Ephesians 4:1-3: *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace.* Such a life of consistency will be worthy of the name by which we are called. Also it ought to be a walk of caution: *See then that ye walk circumspectly, not as fools, but as wise* (Ephesians 5:15). This means walking in discernment as to what is right and what is wrong, being aware of the situations around us. It ought to be a walk of Christlikeness: *Let this mind be in you, which was also in Christ Jesus* (Philippians 2:5).

Today the world is groping in the darkness of fear, of hate, of sin. There are many who are longing for peace; many who are searching for truth and we have the truth in Jesus Christ! We who have found truth and peace in Him are called upon to *renounce* those things that would cover the message and that would hide the truth from others. He also calls upon us to *reveal* the message. I wonder, are you revealing the love of Christ, or are you hiding it from others by the way you are living? May God help us to make that decision to put Jesus Christ first in our lives and in our homes! As we follow Him, let us walk in consistency, in caution, in Christlikeness.

Just to be faithful in the things that are small,  
Just to walk steady where others may fall,  
Just to be willing if Jesus should call,  
This is my duty to Him.  
Just to let Jesus have perfect control,  
Just to know daily His grace makes me whole,  
Just to have heavenly peace in my soul,  
This is my duty to Him.

## How God Led Me to the Christian Catholic Church

Shozaburo Tomita

Pastor of the Christian Catholic Church  
at Kariya, Japan — Associated with  
Rev. Clark B. Offner

Twenty years have passed since I resolved to enter the ministry. Rather than recounting in detail all that happened and how my thinking developed during that time, I will confine myself to matters I consider of special importance.

While wavering between Protestantism and Catholicism and coming into contact with various theologies, I searched for the way that I should take. It was life in a Trappist monastery, however, that pointed out a clear direction to me. I had entered the monastery because I was attracted by the strict discipline, the life of silence and prayer. To seek God alone and to be engrossed in prayer in the separate world of silence, apart from the hubbub of daily life, was a great joy and suited my natural inclination. Although to the eyes of others, I appeared to have chosen the painful path of self-renunciation, to me it was nothing more than escaping from the world to follow the path of my own desire. Self-examination raised the question of whether it was not really selfishness that caused me to enter the monastery. This lingering doubt disturbed the peacefulness of monastic life for me and changed it into a gloomy experience instead.

Every detail of Trappist life is governed by rules. At first, one is so preoccupied with learning and following rules that his mind is never at ease, but after a while he can indulge in peaceful slumber within this setting. Rules bring peace of mind, for the mind easily slips into the attitude that nothing else matters if only the rules are faithfully obeyed. I was especially

surprised at the feeling of being a privileged class among the monks who prided themselves in being specially chosen by God to live an austere and holy life different from worldly men. Each one is intent upon saving his soul, and since the ascetic practices themselves are considered sacred, self-satisfaction is found in competing with others in performing them. Unenthusiastic monks are looked down upon and are deemed to have fallen away from salvation.

Thus my experience in the Trappist monastery caused me to question whether or not I was a Catholic at heart and forced my attention upon inner religion. I did not look upon my superiors as holy and was lacking in respect for them. In fact, even toward the Roman Pope I did not feel the special esteem or familiarity held by Catholic believers in general. I did not think that in order to be saved I had to confess my sins to a priest. Without a firm Catholic faith, monastic life is meaningless. Nevertheless, I am grateful that I was able to learn of the abundance of spiritual treasures and guides to the spiritual life which the Roman Catholic Church possesses.

I left the monastery to make a new start following the Protestant faith, but the doors seemed closed. First, I sought to enter the Presbyterian ministry but was not accepted, being considered an "unreliable person." It was presumed by some that I had come to propagate Roman Catholic doctrine. Others doubted whether I had experienced a call to the ministry and advised me to remain a layman. Next, I attended a holiness sect church and



is ready to make a new start there. was received by them with open arms and without anyone voicing doubts regarding my faith and was permitted to enter their Bible school. There I found a warm united fellowship in the Lord. However, I could not help but feel strangled by their frantic manner praying with loud voices and assembling bodies. Morning prayers gave the impression of group hysteria, a far cry from the quiet prayers of the Trappist monastery. There was no study of theology, only training in prayer. Although their hearts were simple, they lacked a serious, intellectual pursuit of faith. I had no confidence that I could ever go along with them no matter how hard I tried. Notwithstanding the exhortations of the leader, I had no choice but to withdraw. Even though I might try to adapt to their style, I lacked the necessary flexibility to do so. My two months' fellowship with them, like my life in the Trappist monastery, was an unforgettable experience. The fervor and simplicity of their faith remains impressed upon my mind and, later, I was granted a life from among this group.

At just about that time, the Divine Word Seminary (a Roman

Catholic school) was looking for a librarian in order to become the theological department of a university. Since I had previously been a theological student in that school and was acquainted with many of the priests, I was invited to take the position. I have been working there for the past 13 years until I came to know of the Christian Catholic Church. Since the job does not keep me very busy, I have been able to take advantage of the free time to further my theological study.

Life in the seminary passed by swiftly. While thinking I must make further headway along my life's path, there seemed nothing else to do but wait for the right time. Through a priest acquaintance, I was given the opportunity to translate theological books and I became absorbed in this work. At times it would take a year to translate one book, but once I had accepted the responsibility I had to continue until it was finished. While doing this kind of work, I continued to pray that the door to the ministry might still open. Repeatedly at the beginning of a New Year I would make a resolve that this would be the year.

During this time I became acquainted with Mr. Haba, the pastor

of an independent church. He knew of my desire to enter the ministry, gave me spiritual encouragement and prayed with me. Thanks to him I was able to endure various trials and to face the future with hope. When my plans went awry and I was perplexed, it was at Pastor Haba's that I found the strength to persevere. In fact, although I separated from him at times to go my own way, when I became discouraged it was always to him that I returned. While I am ashamed of my own weaknesses and lack of self-respect, I am very grateful for his guidance when I was about to stumble along my way to answering God's call.

I had met many ministers by that time, but I had never met Dr. Offner. Having had no personal contact with the Christian Catholic Church, I took for granted that it was in the "holiness" stream. I knew that there was a church in Kariya, but I had never visited it. Although I was acquainted with Dr. Offner's name because of his book, *Modern Japanese Religions*, and his frequent articles in the *Japan Christian Quarterly*, that made me, who am shy by nature, remain aloof, for it's hard for a rustic like me to deal with a man of distinction.

## MINISTERS OF THE CHRISTIAN CATHOLIC CHURCH January 1974

### Administrative Council

Carl Q. Lee - General Overseer	Earl L. Minton
Jabez Taylor	Roger W. Ottersen
(1 Diaconate representative)	

### Pastoral Ministers Assigned (in order of ordination)

Carl Q. Lee	Clark B. Offner
Jabez Taylor	*G. William Mason
Leland Barton	Roger W. Ottersen
Maximo Industan	Noel Smith
Earl L. Minton	Bernard Reimer
	Bruce Weber

### Eligible for General Overseer

Carl Q. Lee	Clark B. Offner
Jabez Taylor	G. William Mason
Leland Barton	Roger W. Ottersen
Earl L. Minton	Noel Smith

### General Council

Carl Q. Lee	G. William Mason
Jabez Taylor	Roger W. Ottersen
Michael Khayat	Noel Smith
Leland Barton	Bernard Reimer
Maximo Industan	J. P. Shivrattan
Earl L. Minton	Bruce Weber
Clark B. Offner	

### Parish Ministers

Australia	Philippine Islands
Ronald C. Jenkins	Patricio Hermosilla
Stanley A. Smith	F. K. Dullano
Raymond C. Uren	

### Guyana (S. America)

J. P. Shivrattan	United Kingdom
(field supervisor)	Arthur Murton
Eric Gray	United States
Samuel Harrichand	Chicago
E. B. Pollard	Theodore Mason
Reuben Macey	Navajo Reservation
	Lester Zilth

### Israel

S.B.D. Nassar	Zion
	Michael Khayat

### Japan

Shozaburo Tomita

### Preparatory Ministers

Jay Warren	Dean Matteson
Arnold Studebaker, Jr.	

### Retired Ministers

Stanley C. Smith	W. T. Thane
Gerald W. Mason	Victor Lawrence

### Unassigned Ministers

Charles Kessler	Arnold Studebaker, Sr.
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\*under special assignment



However, last fall, the man that Pastor Haba introduced me to was that Dr. Offner. I was concerned that he would not understand when I told him of my past for I was afraid that a person who had progressed smoothly along life's path would not understand the road I had come, filled as it was with straying and stumbling.

At our first meeting he was meekness itself, accepting my words without doubting, despite the many problems in my past. My apprehensiveness that he would refute my views one by one, that he would consider my past course simply as a character trait, or that he would say that my faith was different from that of the Christian Catholic Church all vanished on the spot. The Basis of Fellowship of the Christian Catholic Church was not different from what I had been seeking. At that time I was convinced that a place of ministry would be provided and that the time for my beginning as an evangelist was approaching.

Even so, it had been a long journey. One can only say that the Lord's ways are mysterious. Much prayer and perseverance was required. Now I feel a deep sense of both gratitude and fear in regard to the sacred task that has been granted me according to God's guidance. The Lord Who has led me thus far will surely lead me from here with His great grace. Responding to the Lord's holy call, I want to faithfully follow this road to the end. I am certain that the various experiences I have had and what I have learned will all work together for good.

Already five months have passed since I came to Kariya. There are a number of problems in the church here. Unfortunately the bad Japanese traits of faith controlled by personal ties and emotional faith, swayed by feelings, are evident. When one individual acts, others related to him with various ties feel obliged to follow along. They change too easily due to the influence of the other's thought and attitude. Among those who outwardly seem very zealous, there is a surprising tendency to attach excessive importance to feelings of obligation. There is a need to sink the roots of a firm faith, based on a correct concept of the Church. We need a stability that nothing can shake. To that end, I think that

# THE CHRISTIAN YEAR 1974

Michael Ch. Khayat

The Christian year commemorates the New Testament events of salvation and brings before our minds continually the facts of our redemption.

**January 1, 1974 — (Tuesday)**  
*New Year's Day.*

The Church commemorates the circumcision of our Lord Jesus Christ eight days after His birth.

**January 6, 1974 — (Sunday)**  
*Epiphany*, which means manifestation (sometimes called Twelfth Night). The Church commemorates the arrival of the wise men to worship Christ (symbolizing the Gentiles who accept Christ as their Redeemer). The Sundays that immediately follow belong to the Epiphany season and in them the manifestation of the Gospel is emphasized.

**February 27, 1974 — (Wednesday)**  
*Ash Wednesday.* *Lent* begins (40 days, excluding Sundays).

The Church remembers the sufferings of Christ for our sins. Lent is a time of preparation, meditation and repentance. (40 days is the length of time of Jesus' temptation in the wilderness).

**March 31, 1974**  
*Passion Sunday.* Passion Sunday reminds the Church of the death of her Lord foretold by the Prophets and by Jesus Christ Himself.

**April 7, 1974**  
*Palm Sunday.* Commemoration of our Lord's triumphal entry into Jerusalem as King.

**April 7 — April 13, 1974**  
*Holy Week.*

**April 11, 1974 — (Thursday)**  
*Maundy Thursday.* At the close of this day Jesus Christ ate the Last Supper with His disciples, instituting the Holy Communion. We are also reminded of the agony of our Savior in the Garden of Gethsemane.

**April 12, 1974**  
*Good Friday.* The Church on this day remembers scenes of the Crucifixion.

**April 14, 1974**  
*Easter Sunday.* The Church commemorates the Resurrection of Jesus Christ. The second main Christian festal day. *The Festival of the Son.*

**May 12, 1974 — (Sunday)**  
*Mother's Day.*

**May 23, 1974 — (Thursday)**  
*Ascension Day* (always falls on a Thursday). The fortieth day after Easter. The risen Christ returns to the Father.

**May 27, 1974 — (Monday)**  
*Memorial Day.*

**June 2, 1974 — (Sunday)**  
*Pentecost.* Fiftieth day after Easter. The coming of the Holy Spirit to the redeemed body of Christ, the One Universal Church. The third main festal day. *The Festival of the Holy Spirit.*

**June 9, 1974 — (Sunday)**  
*Trinity Sunday.* Immediately after the birth of the Church and the descent of the Holy Spirit, the Church can now perform her sacraments in the name of the Holy Trinity, "Father, Son and Holy Spirit."

**June 16, 1974 — (Sunday)**  
*Father's Day.*

**July 4, 1974 — (Thursday)**  
*Independence Day.*

**August 25, 1974 — (Sunday)**  
*Festival of Christ the King.*

"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which should not be destroyed" (Daniel 7:14).

**September 2, 1974 — (Monday)**  
*Labor Day.*

**September 29, 1974 — (Sunday)**  
*First day of the Seventy-fourth Annual Convocation, Christian Catholic Church, Zion, Illinois.*

**October 6, 1974 — (Sunday)**  
*Last Day of the Convocation.*

**October 27, 1974**  
*Reformation Sunday.* Protestants remember the beginning of the Reformation, October 31, 1517, and the restoration of the Gospel and spiritual freedom.

**November 28, 1974 — (Thursday)**  
*Thanksgiving Day.*

**December 1, 1974**  
*First Sunday in Advent.* Cycle repeats for another Christian year.

**December 1, 1974**  
*First Sunday in Advent* (the beginning of the Christian year). There are three more Sundays in Advent (December 8, 15, 22).

The days of Advent remind us both of Christ's being born anew in our hearts (as we look for the anniversary of His birth) and of His coming again.

The Church commemorates the first Advent of Christ for Grace and Redemption. The Church anticipates the Second Advent for Glory.

**December 24, 1974 to January 6, 1975**  
*Christmastide.* *And the Word was made flesh and dwelt among us* (John 1:14).

**December 24, 1974 — (Tuesday)**  
*Christmas Eve.* Preparation for the commemoration of the birth of our Lord.

**December 25, 1974 — (Wednesday)**  
*Christmas Day.* One of the three main Christian Festal Days. *The Festival of the Father Who gave His only Son.*

**December 31, 1974 — (Tuesday)**  
*Watchnight* for the New Year. God is the Lord of time and of history.

some fairly stringent rules are required. I feel that it is well for a church in Japan to have rules that are in keeping with the Japanese character.

Although there is much more I would like to write, I will stop here.

I want to thank the Christian Catholic Church for so magnanimously accepting me, in spite of my faults, and to express my sincere appreciation for being given the opportunity to write this short testimony.